



سُبْرَةِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Has *ataka*^x (*happened on/ come to you*^g)^x the overlay-she^y discourse.¹
2. Faces then-day *khashey'aton*² (*roundly-subdued submitters*).
3. Worker-she^y *na'ssey'baton* (*fatiguing-she.*)³
4. *Tassla*⁴ ([*if*^w] *being broiled on intense heat from*) a hot^{w5} Fire.^w
5. *Tosqa* (*if^w to be/ being availed drink*) from a well^w *aa'neyah* (*of maximal heat*).⁶
6. Not for them *tta'aamون*^x (*wheat/ edible/ food-grains*)^x except of a *dhar'een*⁷ (*hollowed/ odorous green sea moss like*).
7. Neither fattens nor enriches / suffices [*if*^x] from hunger.
8. Faces^{x8} then-day (*are*) smooth-looking-she.^y
9. For its^w endeavor^{x9} delighted-she.^y
10. In a garden^w high-she.^{y10}
11. Not hear [*you*^f] in it^w trifler-she.^y
12. In it^w (*is*) a well^w running-she.^y
13. In it^w (*are*) beds *marfooaton* (*being elevated*).
14. And ewers *mawdhoa'ton*^w (*they that are being put/ readied*).^w
15. And cushions^w *masfoofa'ton* (*they that are being rowed*).^w
16. And splendid-carpets^w *mabthotha'ton*^w (*they that are being scattered*).^w

هَلْ أَتَكَ حَدِيثُ الْغَاشِيَةِ

وُجُوهٌ يَوْمَئِذٍ خَشْعَةٌ

عَامَلَةٌ نَاصِيَةٌ

تَصْلَى نَارًا حَامِيَةٌ

تُسْقَى مِنْ عَيْنٍ ءَايَيَةٌ

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ

لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ

وُجُوهٌ يَوْمَئِذٍ نَاعِنَةٌ

لَسْعَيَاهَا رَاضِيَةٌ

فِي جَنَّةٍ عَالِيَةٌ

لَا تَسْمَعُ فِيهَا لِغَةً

فِيهَا عَيْنٌ جَارِيَةٌ

فِيهَا سُرُورٌ مَرْفُوعَةٌ

وَأَكْوَابٌ مَوْضُوعَةٌ

وَنَمَارُقُ مَصْفُوفَةٌ

وَزَرَابٌ مَبْثُوثَةٌ

¹ Commentator of The Qur'an differed as to the exact meaning of word "الغاشية". Some said the Fire covering the unbelievers and others said it is the Day of Judgment covering all people. And the *correct understanding* as *Emam al-Tabrī* says it and I surely agree with him is the fact that it means *both*.

² The word "خَاشِعَةٌ" = *khushsha'an*, is an *adverbial plural, masculine, subjective noun*, with *no English equivalent available for it per se*. The word "خَاشِعٌ" in "خَاشِعَةٌ" = *khushsha'an* involves more than just "humbleness" or "submission" as that suggests *bodily* or *attitudinal* behavior. However, "خَاشِعٌ" denotes *submission* or *subduing* of *sight* and *sound* as well. So "خَاشِعَةٌ" are those who *submittingly subdued their body, sight and sound*. Also some time "الخَاشِعُونَ" = *they who bow in the Prayer*. See *البصائر* and *اللسان*. Since this Ayah speaks about their sights being "خَاشِعَةٌ" that means *their sights are submittingly subdued*.

³ The word "نَاصِبَةٌ" is the feminine of "نَاصِبٌ" which means he who *fatigued* or is *fatiguing*. See *الراغب*.

⁴ The word "تَصْلَى" transliterated "*Tassla*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

⁵ The word "نَارٌ" = "Fire" is a feminine gender, and so its *qualifier* must be *likewise*, hence "[she-]" is prefixed to the word "bot."

⁶ The word "أَنْيَةٌ" means its heat reached its maximal intensity. See *الطبرى*.

⁷ The word "دَهَرِيَّةٌ" is a hollowed, odorous green see moss, and induces illness when eaten iteratively.

⁸ The word "faces" here is, and Allah knows best, a metonymy for *entities*.

⁹ The word "سَعَى" has *several meanings, depending on the context*: (1) "بِمَعْنَى عَدَا دُونَ الشَّنْدَةِ" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بِمَعْنَى مَشَى أَوْ مَضَى" i.e. treaded = walk on, over, or along; (3) "عَمَلَ بِإِجْتِهَادٍ" = endeavored, i.e. *be made conscientious or concerted effort toward an end, as in this context*; (4) "بِمَعْنَى قَصْدٍ" intentionally treaded. When "سَعَى" in the sense of "striding" it is made transitive by "إِلَى" and when it is in the sense of "work" then it is made transitive by "إِلَامٍ". See *الصائر* and *اللسان*.

¹⁰ That is above the Heavens or very high in rank. See *القرطبي*.

17. Do then they^z not look to the camels/clouds how
(had been) created-she.^y
18. And to the Heaven^w how (had been) elevated-she.^y
19. And to the mountains how (had been) emplaced-she.^y
20. And to the Earth^w how (had been) surfaced-she.^y
21. So let-remind [you^s]; verily only you^s (are) a reminder.
22. Not you^h (are) on them surely domineer.
23. Except whomever [he] diverted and unbelieved.
24. Then torments him Allah the torment the biggest.
25. Verily to Us (is) their return.
26. Afterwards verily on Us (is) their accountability.

أَفَلَا يَنْظُرُونَ إِلَى الْإِبْلِ كَيْفَ خُلِقَتْ

وَالِّي أَسْمَاءٌ كَيْفَ رُفِعَتْ

وَالِّي الْجَبَالُ كَيْفَ ثُصِبَتْ

وَالِّي الْأَرْضُ كَيْفَ سُطِحَتْ

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكَّرْ

لَسْتَ عَلَيْهِمْ بِمُصْبِطِرْ

إِلَّا مَنْ تَوَلَّ وَكَفَرَ

فَيَعْذِبُهُ اللَّهُ الْعَذَابُ الْأَكْبَرُ

إِنَّ إِلَيْنَا إِيَّاهُمْ

ثُمَّ إِنَّ عَلَيْنَا حِسَابُهُمْ